

*K. Simon*

**The fruyte of re-  
dempcyon.**



**¶ The contentes of this boke  
appereth in the chapytres fo-  
lowynge.**

**¶ A prayer to moue the mynde of man to laude god.**  
Capitulum primum.

**¶ Laude to the holy Trinite for hymselfe / and for the  
creacyon of heuen and erth / of aungell and man / and  
for his benefytes.** Capitulum. ij.

**¶ Of the myserable laps of man / & of the mercy of god  
shewed to hym / & of the incarnacyon of Chryst.** Ca. iij.

**¶ Of the vertue and holy lyfe of the virgyn Mary / by  
the whiche she deserued to be y mother of Chryst. And  
of the natiuite of our lord.** Capitulum. iiij.

**¶ Of the dolorous circumcysyon of our sauour Jesu  
Chryst.** Capitulum. v.

**¶ Of the oblacyon of the thre holy kynges to our lord  
Jesu Chryst.** Capitulum. vij.

**¶ Of the presentacyon of our lord Jesu in to y temple  
and of the purificacyon of our lady.** Caplm. viij.

**¶ Of the persecucyon of Jesu / and of his fleynge in to  
Egypte / and of the holy Innocentes slayne of Herode.**  
Capitulum viij.

**¶ Of the inuencyon of Jesu in the temple / and of his  
holy hydde lyfe.** Capitulum. ix.

**¶ Of the baptysm of our lord Jesu.** Ca. x.

**¶ Of the fastynge of our lord Jesu in deserte / and of  
his temptacyons.** Capitulum. xi.

**¶ Of the predicacyon & holsome doctryne of our lord  
Jesu / and of his gloryous sygnes / examples / and good**

maners / and of dyuerse trybulacyons of hym in this  
worlde. Capitulum. xij.

¶ Of the entrynge of our lord Iesu in to Ierusalem/  
and of his last souper. Capitulum. xiiij.

¶ Of the prayer that our lord Iesu made thryes on  
the mounte of Olyuete. Capitulum. xiiij.

¶ Of the capcyon of our lord Iesu / and of his byn-  
dyng / and how he was presented before the iudges/  
and of his illusyons. Capitulum. xv.

¶ Of the clamoure of the iewes agaynst Iesu for to  
haue hym crucifyed / and of his expolacyon and fla-  
gellacyon. Capitulum. xvi.

¶ Of the expolacyon / illusyon / crownacyon / and per-  
secucyons of the heed of Iesu. Capitulum. xviij.

¶ Of the wrongfull condemnacyon of our lord Iesu  
to the deth of the crosse. Capitulum. xviiij.

¶ Of the berynge of the crosse to caluary / and of the  
crucifyenge of Iesu. Capitulum. xix.

¶ Of the blasphemies of the iewes / and of the prayer  
of Iesu on the crosse for his enemyes. Ca. xx.

¶ Of the mercy of Iesu shewed to the thefe hangynge  
at his ryght syde. Ca. xxi.

¶ Of the wordes of Iesu comendynge his mother to  
saint Iohan. Ca. xxij.

¶ Of the thurst of our lord Iesu / and of his bytter  
drynke. Ca. xxiiij.

¶ Of the greate clamour of Iesu on the crosse / my god  
my god why hast thou forsake me. Ca. xxv.

¶ Of the wordes of Iesu on the crosse / Consumma-  
tum est. Ca. xxvi.

¶ Of the expiracyon of Iesu / and of the myracles befall

lynge in the tyme of his deth.

Capitulum. xxvj.

**O**f that the body of Chryst henge thre houres on the crosse deed/ and of the openyng of his syde / and of certayne trypters therof.

Capitulum. xxvij.

**O**f the takyng downe of the body of Chryst from the crosse/ and of his sepulture.

Capitulum. xxviij.

**O**f the glorioys resurreccyon of our lord Iesu/ and of his apparyngs.

Capitulum. xxix.

**O**f the meruaylous Ascencyon of our lord Iesu.

Capitulum.

xxx.

**O**f the mystryon of the holy ghoost in the holy daye of Penthecost.

Capitulum. xxxi.

**T**hus endeth the contents of this booke.

**T**here foloweth prayers and full deuoute contem-  
templacions/ With thankynges of all the be-  
nesytes gyuen to mankynde/ and specy-  
ally in the werke of our redempcyon/  
of the incarnacyon and passyon  
of Chryst/ called the fruyte  
of redempcyon. And  
fyrst it putteth a  
prayer to moue  
the mynde of  
man to laus  
de god.  
Capitulum.  
i.





**H**orde my god I desyre to laude the / for I knowe  
my self to be made to laude þ. Open my mouth  
in thy laude / that I may synge ioy to thy name. Stere  
my herte in the / put away euery tedious thyng / in-  
funde grace / kendle loue / take away Wyckednes of thy  
seruaunt / clense me from all vncleannes of body & soule /  
that I may be founde Worþhy vnto the honour of thy  
name / & therto open my lyppes. But the dignite of thy  
depe maieste who may prayse Worþhely / beholde all þ  
vertues of heuens / & euery aungelyke potestate suffy-  
seth not to laude condygnly þ magnytude of thy hygh-  
nes. How moche lesse a frayle man sylth & wormes meet  
sayleth in thy condygne laude. And so doth euery crea-

ture/euery oꝝyson/euery tunge & sermocinacion/What  
now therfoze. I shall cease fro laude/foz I can not woꝝ  
thely laude the/oꝝ elles therfoze I shall cease & holde me  
styll/foz I knowe my selfe vnclene & vn sufficient. Be it  
foz bode suche ingratytude þ I shold cease to laude the/  
foz euery creature sholde laude the/mooost of all truly res  
sonable man/to Whom þ hast gyue so great benefytes.

**C**laude to the holy Trinite for hymselfe / and for the  
creacyon of heuen and erth / of aungell and man / and  
for his benefytes. Capitulum. ij.



**O** Blessed lord god / father /  
sonne / & holy ghost / thre per  
sones & one god / my lord / my god  
my maker / my redemptour / my  
nourisher / my defender / my sweet  
nes / my mercy / my refuge / my  
strength / my victoꝝ / my sauour  
my ioye / and my gloꝝ eternall.  
I laude the / I gloꝝfy the / I ho  
nour & woꝝshyp the. O blessed Trinite for that thou art  
in thy selfe / for thou art the hyghest good / from Whome  
floweth all goodnes / thou art gracypous eternite / thou  
art eternall felicite / thou art the depnes of felicite / thou  
art onely god / & there is none without the. I laude & ho  
nour the. O blessed Trinite that myghtfully hast made  
of nought heuen & erth / sonne & mone / & all thynges that  
be in them / & for it pleased the to make holy aungels to  
laude & to ble the eternally / & that they myght assyst to  
vs saythfully in this exile with houable counseyles & hel  
pynges / & to declare thy ineffable goodnes þ madest all

thysse for man / & moze ouer thou madest man With thy  
proppe handes to thyne owne ymage & similitude onely  
for the / & þe formed in hym vnderstandynge / & noblyshed  
hym With free Wyll. I laude & gloryfye the for þe grete  
gyfte thou set hym in paradysse / flowynge with delytes  
that he might haue high thynges in fruytyon / in serpyour  
thynges in gouernynge / and to possede all thynges to  
woorthyp the for euer moze. And þe made not these noble  
creatures aungell & man for ony necessite that thou had  
to them / for truly all thynge was sufficient in þe to thyne  
eternall ioye & glory / but of þe seruour of thy charite thou  
were moued to create them þe suche creatures sholde be  
parte takers of thyne ineffable ioye & glory. I laude &  
honour the good lord for þe it pleased the amonge al thy  
blessed werkes to make me a reasonable man / and hast  
gyuen me wysdome / reason / vnderstandynge / & free ly  
berte / & hast formed me w all ryght lymmes & fetures  
of body / and hast gyuen me many blessed gyftes / spiri  
tuall & tēporall / & also meet / drynke / cloth / & all thinges  
necessary / whiche many a good creature þe hath serued  
the better than I haue done / hath mysted / & for that þe  
hast visyte my herte many tymes w many graces & spi  
rituall monyeyons / delyuerynge me ofte fro many pe  
rylles both of body & of soule / & fro sleudres / shames &  
rebukes of this worlde / to the whiche for my synnes I  
myght haue fall vnto / & for that also that þe hast suffred  
me in all myn iniquite / malyce / & all myn horryble & ab  
homynable synnes / pacyently alway abydynge for my  
cōuersyon & amendment / wohan innumerable tymes þe  
myght haue slayne me / & of ryght haue put me to eter  
nall paynes & dampnacyon. I laude & gloryfye the lord  
god for all thy mercy whiche alway thou hast shewed

to synners / pacyently abydyng for them / mercyfully  
 callynge them / benyguelly receyuyng them / haboun-  
 dauntly gyuyng grace to them / & to suche familiarite  
 admytting them / as though they had neuer synned.  
 O mercyfull lord & pacyent god what shall I saye to þ  
 for al these benefytes / what laudes & thankynge shall  
 I yelde to þ / what & all my synnes were boded fro me  
 truly yet were not I woorthy for þ lest of thy benefytes  
 and mercyes to gyue the cōdygne laude / but as a wryt-  
 ched synner can in all my herte I laude the. I thanke  
 the / I honour & woꝛshyp the / and all honour & laude be  
 yelde to the now and euer moze. Amen. Vater noster.



Of þ myserable laps of man / &  
 of þ mercy of god shewed to him / &  
 of the incarnacyō of Chryst. ca. iij.

**I** Laude & glorify the lord god  
 so; thy moost excellēt mercy  
 and indycyble misericorde / by the  
 whiche thou dyd spare man from  
 irreparable dampnacōn / trespas-  
 cyng to the / beyng vnwoorthy to  
 all thy benefytes / sendyng hym  
 out fro the gladnes of paradyle to  
 do penaūce for his synnes. And all  
 be it he was woorthy eternall dampnacōn so; his tras-  
 gressyon / and sholde not haue forgyuenes / thou dyd not  
 shewe than the rygour of iustyce / but the swetnes of in-  
 effable mercy / putyng to hym the burthen of dygne  
 penaūce / and after longe tyme gyuyng the oyle of in-  
 dulgence / whiche greatly he desired. I laude & glorify

the lordē god creatour & redēptour of mankynde for thy  
great charite/by the whiche man meruaylously create  
moze meruaylously thou wolde hym reforme/ & where  
as than we beyng thyne enemyes/ & wycked vyls had  
taken lordshyp ouer vs all. Thou hast remembred the  
bowelles of thy mercy/and thou hast beholde from the  
hygh habytacyon of thy glozy vnto this wepyngē ba-  
ley of mysery/and hast seen thaffliccion of thy people to  
be great vpon the erth/ the greuous burthen of ꝑ chyl-  
dren of Adam. Therfore thou were touched with inforth  
with the swetnes of charite/ & thou dyd put in thy selfe  
to thynke ou vs with cogytacyons of prae & redēpcion  
for why whan that ꝑ fulnes of tyme was come/ thou  
came to visyte vs synnyngē frō aboue. And the desyres  
of prophetes by the exhybycyon of incarnacyon taken  
thou dydest fulfill it in apperyngē god & man. Blessed  
be thou therfore O holy father of heuen that woldest  
not spare thyne onely beloued sone eternall god with ꝑ  
to sende hym downe to this myserable woꝛlde / to take  
fleshe and blode of a virgyn to redeme man. Blessed be  
thou O holy ghoost for that thou gauest cōsyle of the  
incarnacyon of the sone of god/and of the redempcion of  
mankynde/and wꝛoughtest the mystery of the incarna-  
cyon of the sayd sone of god in ꝑ body of a virgyn. Bles-  
sed be all the holy Trinite/ in whome was one cōsyle  
one wyll/one charite/ & one operacyon in ꝑ hygh mystes-  
ry of mannes redempcyon / all be it the seconde persone  
in drite onely toke our sayd humanite on hym / wher-  
fore O swete sone of god blessed be thou that of great py-  
te/ cōpassyōn/ & of excellent charite enlyned thy selfe so  
benygnyly to descende from the Trone of god/and from  
the herte of the father to this valey of mysery for vs to

The fru. of re.

B

be incarnate and to take fleshe and blode of the swete  
 virgyn Mary, the holy ghoost gaderynge togyder the  
 clene and pure droppe of blode of her virgynall body/  
 fourmyng therwith the prynces body of thyne hu-  
 manite / fulfyllinge the holy soule and blessed body of  
 the sayd virgyn Mary superhaboundantly with in-  
 comparable gladnes and exultacyon in the tyme of thy  
 holy and clene concepyon / & lyke wyse in thy pure and  
 chaste tempoꝛall natuure. *Ave noster. Ave maria.*

**O**f the vertue and holy lyfe of the virgyn Mary/  
 by the whiche she deserued to be the mother of god/  
 and of the natuure of our lord. *Ca. iiii.*



*Lib. pmo  
 reuelatio  
 ni beate  
 Wigette  
 ca. f. 23*

**O** Blessed virgyn Mary / thou  
 arte blessed / and euer be thou  
 blessed for þ thou pleased god moost  
 hyghly by moost holy and vertuous  
 lyuynge / for anone at thy begynnyng  
 in thy tender aage whan thou herde  
 saye and vnderstode that there was  
 god / anone thou were full hely and  
 feresfull in obseruacyon & keepynge of  
 the helth of thy soule / & whan thou  
 herdest fully that the same god was thy maker & iudge  
 of all thy werkes / inwardly thou loued hym / and had  
 greatly in thy mynde lest thou shoulde offende hym in  
 woꝛde or dede / & after that whan thou herdest that he  
 had gyven lawe & preceptes to the people / & that he had  
 shewed many meruayles to them thou purposed sted-  
 fastly in thy mynde to loue no thyng but hym / & than  
 all worldly thynges were wonderful better to the / and



after this herpynge that the same god wolde redeme the  
 worlde / and wolde be bozne of a virgyn / suche charite **Ibide**  
 haddeſt thou to hym in thy herte that thou thoughteſt  
 nothyng but god / & thou wolled nothyng but god / &  
 as moche as thou myght thou withþreweſt thy ſelfe  
 fro the preſence and ſpeche of thy parentes & frendes / &  
 thou gaue of thy goodes as moche as thou myght to þ **Ibide**  
 pooze and neþy people / referuyng of them full yercill to  
 thyſelfe to fynde the in ſcarcete meet / dꝛynke and cloth /  
 nothyng pleaſed þ but onely god / thou wolled euer in **Ibide**  
 thy herte to lyue to þ tyme of his natiuite / yf it myght  
 ſo happen þ myght be made an vnwoꝛthy handmayde  
 to the mother of god. I laude and honour the O Mary  
 virgyn of virgyns that haſt not ſeen befoze þ none lyke  
 to the / ne to haue ony ſuche folowynge after the / that  
 fyrſt of all in þ Worlde amonge women haſt bowed the  
 bowe of chaſtite / and offered therby a gloꝛyous gyfte to  
 god / Whan thou had it of no creature by lernynge / ne by  
 worde / ne by example / thou were not taught to do ſo / &  
 thou ſoꝛnate & beautefyed with that vertue of chaſtite  
 and with all other vertues þ pleaſed god moost hyghly **Ibide**  
 gꝛuyng exmple of good lyuing to al other. And Whan **B**  
 the tyme came in whiche after the conſuetude virgyns  
 were preſented in to þ temple / thou were there amonge  
 them for þ obedyence of thy parentes / thynkynge in thy  
 ſelfe that nothyng was impoſſyble to god. And ſoꝛ as  
 moche as he knewe þ thou deſyꝛed nothyng / ne wol-  
 led nothyng but onely hym / he myght kepe the in vir-  
 ginite yf it pleaſed hym / yf not / his wyll to be fulfilled.  
 And herpynge all thyng comauended in the temple obe-  
 dyently fulfillynge it thou returned home agayn. And  
 after that holy virgyn thou byened moze ſeruently and



**Ibidē**

fully in the swete loue of god than thou dyd before/ and  
dayly thou were inflambed with newe ardour & hygh  
desyres of loue/ & therfore good lady thou enlonged thy  
selfe more than thou were wont to do fro the company  
of all people & were alone by thyselfe bothe day & nyght  
dredynge greatly lest thy mouth sholde speke/ or eeres  
shold here ony thyng agaynst the Wyll of thy god/ or þ  
thyne eyen sholde se ony delectable thyng. Thou were  
dredfull also in kepyng sylence lest thou sholde be still  
not spekyng suche wordes whiche thou sholde speke/ &  
so swete birgyn thou were ofte troubled in mynde and  
ferefull how thou sholde orde thy wyttes and luyng  
to the pleasure of god. And after whan by the aūgelyke  
salutacyon thou were plenarely instructe þ thou sholde  
conceyue a sone in thy wombe by the operacyon of the  
holy ghost/ whose name sholde be Iesus/ and sholde be  
called the sone of god/ than therwith thou had a moost  
feruent desyre to be the mother of god/ but all be it thou  
knewe thy selfe electe therto of god/ yet thou were not  
therfore in mynde exalted by elacyon/ but of the fulnes  
of profounde humilite consentynge vnto that so hygh a  
mystery/ thou brake out wordes of this maner mekely  
sayenge. Loo here the handmayde of god/ befall it to me  
aūgel after thy worde. And this sayd forthwith goddes  
sone was incarnate in thy birgynall body of the holy  
ghost. I laude & glozifye the O good lady Mary clene  
and pure birgyn that broughtest forth in to this worlde  
by moost clene and chaste natiuite þ redemptour of the  
worlde/ and shewed to the worlde his sauour of longe  
tyme desyred in the worlde/ and in his byrth thou bare  
hym without sorowe & synne/ in lyke wyse as thou con  
ceyued hþ in all clennes with suche exultacyon of soule

and body / that for thaboundaunce of ioye and exulta-  
 cyon thy holy fete felte not the grounde that they stode  
 on. And Whan thy swete sone our lord Iesu Chryst  
 byghthnes of the fathers glozy was bozne / thou lapped  
 hym in pooze clothes / reclynnge hym in a racke / for  
 there was none other place wherbyon to laye hym.  
 And so the kyng of glozy wolde be bozne poozely / in a  
 pooze place / & of a pooze virgyn / layde on hey bytwene  
 two beestes for to bynge vs to the eternall rycheffe of  
 heuen. And after his byrthe good lady whan thou be-  
 helde his pulcrynude & beaute thy holy soule dystylled  
 as a swete dewe for ioye / thynkynge thyselfe vnworthy  
 to haue suche a sone / for sothly he was so fayre and de-  
 lectable / that who so euer behelde hym / he was cōfoz-  
 ted of ony sorowe that was in herte. Therfore many of  
 the iewes sayd. Go we to se the sone of Mary / that we  
 may fynde therby consolacion. And all be it they knewe  
 not that he was the sone of god / yet they receyued by  
 the syght of hym greate and meruaylous consolacyon.  
 And good lady whan thou behelde and consydered the  
 places in his fayre handes & pety fete where y<sup>e</sup> sharpe  
 nayles sholde perce throughe / as thou had herde by holy  
 prophetes / thy blessed eyen were replete with teres of  
 wepyng / & thy virgynall herte was as clouen asonder  
 for sorowe. And whan thy lytell swete sone behelde thy  
 eyen full of wepyng / he was sorowfull as vnto y<sup>e</sup> deth  
 for the. And whan y<sup>e</sup> consydered the myght of his deite  
 thou were than cōforted / knowynge well that thy sone  
 wolde haue it so / and that it was expedyent. And than  
 thou conformed all thy Wyll to his Wyll / and so euer  
 good lady thy ioye was myrte with sorowe. Blessed be  
 thou virgyn Mary mother of god for that thou nourys-

Al. x. reue  
 lat. dact  
 Bpigitte  
 ca. 7. D

Ibidē

Al. vi. re-  
 uelat. ca.  
 primo.

Ibidē

Al. x. re-  
 uelat. ca.  
 7. D

Ibidē

shed thy sweete lone our lord With the sweete heuenly  
 fode of thy pappes / bathynge hym / byndynge hym in  
 swadles / embracynge hym thy lytell sweete floure in  
 thynne armes and virgynall bosom / impressynge often  
 tymes to his fayre mouth sweete kysses of thy belycate  
 mouth. And whan thou dyd se hym suffrynge the gre-  
 uauunce of a yonge chyldre and wepyng / thou loosed his  
 bandes layenge thy fayre handes and holy armes ouer  
 his crybbe / playenge with hym / smyllynge on hym / spe-  
 kyng fayre wordes to hym / & castynge the fayre lokes  
 of thy virgynall eyen on hym. Vater noster. Ave ma.

Of the dolorous circūcysion of our lord Jesu. Ca. v.



Thankynges I yelde to þ lord  
 Jesu Chyrt for þ it pleased þ  
 obeyenge to þ lawes th. viij. daye to  
 be circūcysed / & anone in thy tender  
 infaney to be kyt in thy tender flesche  
 With a knyfe of stone / & thā to begyn  
 to shed thyne innocēt blode for vs / &  
 to be ensgned With the sweete name  
 Jesus / named fro þ begynnynge by  
 the mouth of god / & shewed by þ aun-  
 gell / whiche by interpretacyon is to say a sauour / & af-  
 ter the effect of the same name thou decreued to saue vs  
 thy people peculyer frō our synnes. And frō thens forth  
 thou neuer leste to werke our helth. Sweete Jesu I bes-  
 seeche the for þ greuous payne that þ suffered than in thy  
 tender flesche / & for thy bytter wepyng to circūcise me  
 from cuery spotte of synne / & graūt me suche grace that  
 in a moost sweete memozy of loue thy holy name Jesus

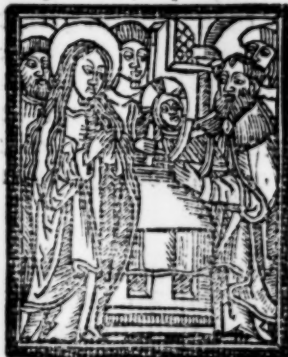
Oratio

may be imprinted in my herte. Vater noster. Ave ma.

**O**f the oblacyon of the thre holy kynges vnto  
our lord Iesu. Capitulum. vii.



**L**orde and honour be to the  
lorde Iesu that so desyrably  
woldest be sought of thre kynges / &  
so to be founde of them by ledynge of  
a sterre / & of them humbly to be ho-  
noured / Whan moost deuoutly they  
offred to the thre pcyous gyftes /  
golde / encence / & myrr / hauynge in  
them dyuine mysteryes. The golde  
sygnifyenge thy regall power. The  
encence thy diuine maieste. And the myrr of thy man-  
hode the mortalite. Benygne Iesu I praye the to sende *Oratio*  
me grace spirytually to offre these gyftes to the. The  
pure golde of persyte loue. The swete encence of deuout  
prayer. And the clene myrr of mortyfycacyon of my  
frayle fleshe. Vater noster. Ave maria.



**O**f the presentacyon of our  
lorde Iesu in to the temple / &  
of the purifycacyon of our la-  
dy. Capitulum. viij.

**T**hankynges I yelde to  
the lord Iesu Chryst /  
that in euery thyng woldest  
submytte thy selfe vnto the in-  
strycyons of the lawe / and in

Leuit. xlii.

Bernardus.  
dus.

Oratio

the armes of thy mother mekely wolde be bozne With  
oblacyons of pooze men. And so thou lord of the temple  
woldest be presented in to the temple / and vnder the  
substaunce of our frayle fleshe offered thy selfe to god  
the father a holosome sacryfyce for vs / and madest the  
secretnes of thy godhede to be shewed by the olde man  
Symeon by inspiracyon of the holy ghoost dwellinge  
in hym. I glozfy the cleene virgyn Mary that in lyke  
wyse woldest humbly submytte thyselfe to the lawe of  
purificacyon whan thou were no thynge boude therto /  
for onely vnto this lawe all the women were bounde  
that conceived a chylde by the seide of man. But thou  
O cleene virgyn conceived not thy blessed sone by the  
seide of man / but by inspiracyon of the holy ghoost. And  
so good lady thou were all cleene / chaste / and bryght /  
wherfore thou had no maner necessite of purificacyon /  
but of profounde humilite. O cleene virgyn thou wolde  
be in this woylde amonge women by purificacyon as  
one of them. And so was thy swete sone amonge chyl-  
dren by circumcysyon as one of them. Than seen thou  
meke lady wolde be purgyed that haddest no neede of  
purifycyon / how moche cause than haue we greäte  
synners to be purifyed and censed that be so defyled &  
cankered With synne. Therfore make vs good lady so  
to be purgyed and censed here in this woylde from  
euery spotte of synne / that after this lyfe in all clenness  
we may appere before the glozuous face of thy blessed  
sone. Amen. Vater noster. Ave maria.

Of the persecucion of our lord Iesu / and of his  
fleyng in to Egypte. And of the holy Innocentes  
slayne of Herode.

Capitulum. viij.



**U**nkynges I yelde to the  
 lorde Jesu Chyyst / saypente.  
 of the father / & vertue of þy hygh god  
 that woldest so perfyly take all our  
 infirmytees / debilittees and offences  
 on the / exceptyng ignozaunce and  
 synne / so that thou woldest flee deth &  
 a moztall man fro place to place / for  
 Herode gylefully sought the & foude  
 the not / wherfoze he commaunded to  
 flee all the chyldzen in Bethleem from two yere of aage  
 and within / that he myght flee the amonge them. But  
 thou the hope of pylgrymes Went in to Egypte / & there  
 thou dwelled in exyle vnto the deth of Herode / and dyd  
 suffre there great penury & pouerte / for they that sholde  
 be thyne wolde not receyue the / but anone at thy begyn  
 nyng despyled the. And after the deth of Herode thou  
 were called agayne from Egypte in to Nazareth. And  
 whan thou were thyder brought / thou were humbly  
 subiecte to thy parentes. Pater noster. Ave maria.



**O**f the inuencyon of Jesu  
 in the temple / and of his holy  
 hydde lyfe. Caplm. ix.

**I** Laude & honour the Jesu  
 Chyyst / that beyng  
 in aage but. xij. yeres thou late  
 in the temple in the myddes of  
 doctours askyng and heryng  
 them / and thou taught them  
 so moche the moze whan thou

asked them questios prudently. And there thou raddest  
 thynne owne prophcy in p[re]saye. And thou blessed sone of  
 god began to growe in aage & wysdome as god & man.  
 And. xxij. yeres thou were as a seruaunt so suffrynge  
 for our helth / and thou were conuersaunt amonge men  
 meekly / iustly / soberly & pacyently to gyue vs example  
 of luyng. I praye the good Jesu for all the vertues  
 in whiche thou ladde thy lyfe that thou wylle graunte  
 me thaboundaunce of thy grace / wherby I may profyte  
 in dayly encreacyng of all vertues to the laude & glozy  
 of thy name. Amen. Vater noster. Ave maria.

**Oratio**

**O**f the baptyisme of our lorde Jesu.

Capit. r.



**T**hankynges I yelde  
 to y<sup>e</sup> lorde Jesu chryst  
 for that thou wold be bapty  
 sed of thy holy seruaunt saynt  
 Johan / whan than for thy  
 mekenes the fater testified  
 that thou were his onely co  
 substancyal sone by his voyce  
 sayenge. Here is my welbe  
 loued sone / in whome I am  
 wel pleased. The holy ghoost  
 also apperyng on the in lyke

nes of a doue. And this thou toke not for thy selfe but  
 for vs / to haue therby our baptyisme / and to make it a  
 hollsome sacrament of saluacyon for vs. Lorde Jesu I  
 thanke the for my baptyisme / wherby I am made a  
 chrysten man / & for that it pleased the I wolde be borne  
 of chrysten parentes / and in the tyme of grace / and for

**Oratio**



that I am instructe in the true sayth of thy chyrche/  
and where as many tymes I haue defyled my bap-  
tylme by synne & wyckednes / good Iesu I praye the  
to clesse me agayne by the sacrament of true penafice/  
so that after this mortall lyfe I may appere befoze thy  
glozyous face in the same clennesse that I was in/  
the tyme of my baptysme. Water noster. Ave maria.

**O**f the fastynge of our lozde Iesu in deserte / and  
of his temptacyons. Capitulum. xi.



**A** Thankynges I yelde to  
the lozde Iesu Chryst/  
that anone after thy baptysme  
were ledde in to deserte / there  
labourynge in bytternes of ab-  
stynence / in hunger / in thurst  
in colde and hete / and suffred  
there also many other infirmy-  
tees of man / & there thou dyd  
wake by nyght in prayer / and  
thou that arte the fode of aun-  
gell and man dyd hunger and  
thurst / after that thou had fasted. xl. dayes and. xl.  
nyghtes / and suffred the seende to tempte the. O good Oratio  
Iesu I beseeche þ for all thy holy prayers whiche thou  
prayed the sayd. xl. dayes and. xl. nyghtes / and for all  
oracions whiche at all tymes thou prayed for vs in the  
syght of god thy father / and for thy holy and perfyte  
cogytacyons / wordes / and holy dedes / sende me grace  
to vse abstynence and bygylles / and make me holy and  
perfyte in all cogitacyons / wordes & dedes to the laude

and glory of thy name. Vater noster. Ave maria.

**O**f the predicacyon and holsome doctryne of our  
lorde Iesu/and of his glorious sygnes/examples  
and good maners / and of dyuerse tribulacions of  
hym in this woordes. Ca. xij.

**I** Laude and gloryfye the lorde Iesu Chryst for all  
the holy werkes that thou wrought from þ daye  
of thy holy baptyisme vnto thy passyon/for in that tyme  
thou gadred the couent of thy dyscyples / and amonge  
them thou chafe. xii. apostles / that by them thou might  
subdue to the / the proude and hygh of this woordes. And  
in those dayes thou opened the bosom of thy pite & merc  
cy to all them that came to the / and thou preched open  
ly to all men remyssyon of synnes / and entrynge of the  
kyngdome of heuen. And ofte thou were satygate and  
weary of iourneys and of colde / and somtyme of seruoz  
of hete / and in all this thou suffred many persecucyons  
and slaundres of the progeny of them that thou were  
hozne of / for in theyr wordes they said agaynst the / and  
marked wrongfully thy dedes / sayenge wayte on the  
by daye & by nyght / coueytnge contynually thy deth /  
resystynge the / & dishonestynge the by wordes / dedes  
and blasphemies / sayenge. This man is not of god / but  
a synner & hath a feende in hym / he maddeth in Belza  
bub prynte of feendes / he casteth out deuylles / he begg  
leth the people / he is a gloton / a dyunker of wyne / & the  
frende of publycanes. These & many other blasphemies  
they sayd of the / and oftentymes they wolde haue sto  
ned the / and all this thou suffred paciently / and behad  
thyselfe befoze them as a man not herynge / and as ha

upnge no redargutyngs he cōtrauertyes in his mouth  
 And for as moche as they were harde of herte & slouth-  
 full of bylleue / thou confermed thy wordes with tokens  
 folowynge. In Weddynges thou turned water in to  
 wyne. Of fyue loues and two fylles thou fedde fyue  
 thousande men. Thou walked vpon the see. Before thy  
 discyples Peter / James and John thou were transpy-  
 gured. Thou gauest syght to blynde men. Thou made  
 the dombe to speke / the deafe to here / the crebles to go.  
 Thou cured Lunatykes. Thou deliuered possessed of  
 feendes. Thou reysed deed men. Thou clensted lepers.  
 Thou deliuered a woman taken in auoutry from con-  
 dempnacyon of deth. Thou clensted Mary magdeleyn  
 from synne. Thou heeled the woman from the fluxe of  
 blode. Thou gladded the woman askynge helth for her  
 doughter. The woman that was incuruate and croked  
 xliij. yeres / thou reysed by ryght. Whan thou were  
 wery of thy iourney syttinge & restinge on the Welles  
 syde / to the woman talkynge with the thou gauest her  
 knowlege of the and of her selfe. And in thy predicacyon



thou stered the herte of a wo-  
 man with thaboundaunce of  
 thy grace / that she cryed in the  
 myddes of the people and sayd  
 Blessed be þe wombe that bare  
 the / and the pappes that gaue  
 the souke.

**C** Of the entrynge of our lord  
 Jesu in to Jerusalem / and of  
 his last souper. Capm. xiiij.

The fru. of re.

C

**B**lessed be thou lord Iesu Chryst for the moost  
holy teres of wepyng whiche thou wepte at the  
monument of Lazar/and vpon the Cite of Ierusalem/  
and for al the wepynges that euer thou wepte. And for  
thy humble and meke entryng in to Ierusalem/whan  
thou sate on an asse befoze syue dayes of easter/for thou  
came as a pascall lambe to be offred the syxth daye for  
our synnes/whan the hebrewe people mette with the  
with floures and palmes cryenge and sayenge. Blessed  
be he that cometh in the name of the lord. And not  
longe after the nyghte befoze thy passyon thou made  
thy laste souper with thy dyscyples/sayenge to them  
these wordes. One desyre is whiche effectually I haue  
desyred to ete this pascall souper with you/þis playn-  
ly to saye/I haue feruently desyred to gyue you myne  
owne body and blode/and to fede you therewith befoze  
I suffre deeth for you. And after thou had eten the pas-  
call lambe with them thou dydest ryse fro the table and  
puttest of thy garment fastnyng a linnen cloth aboute  
the/and full humbly thou enclyned thyselfe washyng  
thy dyscyples fete/and dryenge them with a cloth. And  
this done thou put on thy beslure agayn/and syttinge  
downe cftstones at the table thou sayd. Knowe ye what  
I haue done to you/I lord and mayster haue gyuen  
example to you/that in lyke wyse as I haue done/so  
you to do the same. And amonge all other wordes that  
thou spake thou were troubled in spyryte/and pro-  
testyng thou sayd. Truly I saye to you that one of  
you shall betraye me. And heryng this they began to  
be full sory/and all they one after an other sayd to the.  
Lord whether I am he. And thou sayd to them. He  
that putteth his hande with me in the dyshe/þe it is

that shall betraye me. And the souper ended thou made  
a termynacyon of the olde testament / begynnynge the  
newe. Whan than with thy holy handes thou dyd cons  
secrate thy precyous body and blode in forme of bread  
and wyne / sedyng thy discyples therewith / gyuyng  
them auctorite / & by them to all preestes to the worldes  
ende to do the same / Whan thou sayd these wordes.  
Do ye this in to my comemozacyon. O What excellent  
loue shewed thou to vs good Iesu in that tyme Whan  
not onely thou wolde dye for vs / but also woldest fede  
vs dayly with thy precyous body and blode / that we  
sholde not hunger ne thirste for euermore. And for that  
we synne dayly agaynst god / and thou myght dye but  
ones for vs / therfore in this worthy sacrament thou  
wolde dayly be offered by the handes of the preest to god  
thy father for our corydyan synnes. And for as moche  
as we be in dayly conflycte of batayle with our cruell  
enemy the seende / thou ordeyned suche proupyson for  
vs / that the percepcyon of this worthy sacramēt sholde  
be a roure of strengthe for vs agaynst his cruell ma  
lyce. And for that we sholde haue sure trust to obteyne  
the kyngdome of heuen / thou hast gyuen vs the sacra  
ment of thy precyous body to be a pledge or a wodge  
to vs of eternall glozpe / and to lede vs the waye to thy  
glozyous kyngdome. Benygne Iesu I praye the to *Oratio*  
gyue me grace so worthely to receyue thy precyous bo  
dy before my deth / wherby I may attayne the kyng  
dome of heuen / for saythfully I trust so on thy greate  
mercy that thou wylte not exclude them from thy he  
uenly kyngedome / vnto whome it pleaseth the to be  
knytte vnto by connexyon of this honourable sacra  
ment. Vater noster. Aue maria.

**O**f the prayer that our lord made thys on the  
mount of Oluete. Capitulum. xiiij.



**T**hankynges be to the  
lorde Iesu Chryst that  
after thou had wrought þe soze  
sayd mysteryes of consuetude  
thou wente than to the mount  
of Oluete / Where befoze thy  
passyon thys thou made thy  
prayer to thy father of heuen/  
in whiche most deuout prayer  
thou suffred in thyselfe a great  
constryte / by reason of two lo-  
ues that were in the / one was  
by meanes of the loue whiche naturally thou had to  
thy humanite / and in the other parte by reason of the  
feruent & charytable loue whiche thou had to mannes  
soule / Whan by knowlege of thy godhede thou called  
vnto thy holy mynde all the horryble passion that thou  
sholde suffre for man in thy tender virgynall body /  
Wherfoze suche dzed was in the by reason of naturall  
loue whiche thou had to thy selfe / that thou prayed to  
thy father / sayenge. father yf it be possyble make and  
cause the chalyce of this bytter passyon to be taken fro  
me. But yet the feruor of the excellent loue whiche thou  
had to the redempcyon and saluacyon of mannes soule  
exceded ferre thy fyyst naturall loue / and in suche ma-  
ner ouercame it and depzessed it / that in concludynge  
thy prayer thou sayd. father not my wyll in this peti-  
cyon / but thyne be fulfyllled and done. And after thou  
had prayed thus thre tymes / the dolorous passion that



thou sholde suffre was soo fresshely With bytternesse  
 prynced in thy holy mynde/that for anguyllhe of natu-  
 rall drede thou were cast in to suche an agony/ that for  
 the purete of thy complexyon thou swette blode and  
 water/ so that the pure droppes of blode fell vnto the  
 grounde. And than an aungell sente from thy father  
 appered cōfortynge the. And notwithstanding all this  
 in shewynge that thou loued mannes soule better than  
 thyne owne lyfe/thou leste not to suffre bytter passyon  
 and cruell deth for vs. O good Jesu for thy holy prayer/  
 bytter agony and excellent loue whiche thou shewed to  
 vs/sende me grace to be deuoute to the in holy prayers/  
 and hertely to loue the agayne for the swete loue thou  
 hast shewed to me. Vater noster. Ave maria.

**O**f the capcyon of our lord Jesu / and of his  
 byndynge/ and how he was presented befoze the  
 iudges/ and of his illusyons. Capitulum. xv.



**I** Laude and glozpye the  
 lord Jesu Chryst/ that  
 after thou were cōforted of the  
 aungell/ voluntarily þe wente  
 to the place where thou knewe  
 to mete with thy traytour Ju-  
 das. And after that he had be-  
 trayed the with a kysse/ all thy  
 frendes sleynge fro the/ thyne  
 enemyes violently set holde on  
 the/ byndynge thy handes be-  
 hynde the/ that came to lose the bande of our captiuite/  
 and thou full mekely saydest to that company / as to a



these ye come With knyues & staues to take me / Whan  
dayly I was techyng in the temple / & ye dyd not holde  
me / but now this is your houre and power of derknes.  
And the Wycked persones carped y<sup>e</sup> moost meke lambe  
as a thefe or a gylty man fast bounde and presented the  
fyrst to Anna / & thou moost wysse was there examy-  
ned of thy doctryne / & of thy discyples / as though thou  
had ben moost bnyse. And y<sup>e</sup> answered. That I spake  
was openly sayd / therfore aske them y<sup>e</sup> herde me what  
my wordes were. And thou lord of all thynges were fore  
stryken by the handes of one that stode besyde / sayenge  
Why gyeest y<sup>e</sup> suche answere to the bysshop. And thou  
answered agayn mekely. yf I speke euyl / take wytnes  
of euyl / & yf I sayd well. Why smytest me. Than An-  
nas sente y<sup>e</sup> fast boude to Cayphas / befoze Whome they  
made the lorde of heuen to stande / to Whome thousande  
thousandes of aungels assyseth in heuen beholdyng &  
laudyng the. And there thynne enemyes sought & sayd  
agaynst the many false testimonyes. And thou that art  
the hygh trowth sayd no woode / but suffred all thynges  
equally / & stode there in greate pacyence & charite. God  
befoze men / the creatour befoze the creature. And whan  
thou were asked & adiured / humbly thou cōfessed to be  
the sone of god. And they sayd that y<sup>e</sup> spake blasphemies  
& that thou were worthy deth / & they smote the cruelly  
on the face & on the necke With theyr handes / & behad  
themselve full malyciously agaynst y<sup>e</sup> after theyr owne  
Wyll / not onely despyssyng the / the sone of god / but they  
forgate in the all cōpassyon of humanite / & they began  
to spytte in thy ampyable face / in the Whiche aungelles  
despyeth to beholde / & they despyled the / the moost beau-  
teous in forme and shape befoze all the chyldren of men

With the fylth of rechyng & spyttynge of theyr lothsome  
mouthes / and in derpyson they hyd thy moost bryght  
eyen / that illumyneth heuen & erth / and they strake the  
full scoynefully / sayenge. Prophecy now & tell who he  
is that smyteth the. And many other blasphemies they  
put to the / and these wycked men without ony mercy  
sought meanes to slea the / not sparynge to smyte the on  
the face / and thus they vexed the all the nyght with in-  
iuries / despyllinges & passyons. And erly in þe spryng  
of the daye the prynces & senyors of prestes came to-  
gyder takynge counseyle how they myght destroye the  
by moost shamefull deth / and they had the before them  
askynge Whether thou were the sone of god / and that  
thou holde shewe it openly. And thou answered confer-  
myng that thou were the sone of god. And they sayd /  
What other wytnes shall we desyre / We haue herde it  
sayd of his owne mouth. Than all þe myltitude rose vp  
and ledde the forth fast bounde / & presented the to Py-  
late the iudge / accusynge the & sayenge that thou were  
a subuerter & a deceyuer of the people / rechyng ouer all  
Iury vnto that Cite. Pylate herynge this / caused the  
to be ledde to Herode / & thou wente thyder full mekely  
& pacyently in the wayes of our helth. And whan thou  
were presented before Herode / thyne enemyes stode con-  
stauntly accusynge the. And Herode asked the many  
questyons / trustyng to haue seen some token or myracle  
of the. But thou good Iesu gauest none answer / and  
woulde shewe no token / but the sygne and token of humi-  
lite and pacyence. And they mocked thy goodly prouy-  
dence / trowynge thy pacyence and humilite to be fa-  
tuyte and ignoraunce. Therfore Herode with all his  
despyled the / and in mockage they put on the a whyte

besture / in tokenynge of fatuite / and so With vnhoneste  
bureuerently Herode sente the to Pylate agayne. And  
that daye bycause of the / Pylate & Herode were made  
frendes / that befoze tyme loued not other. And by the  
Waye as thou Wente Jesu myne onely hope from one  
wycked man to an other thou were illuded and weryed  
**O**ratio With sore percuycons & strokes. Oke Jesu I beseeche  
the for all these irryspons and veracyons that thyne  
enemys dyd to the / defende me from al myne enemys  
bodily & ghostly / and sende me pacyence in all tribula-  
cyons and aduersytyes. Amen. Vater noster. Ave ma.

**O**f the clamoure of the iewes agaynst Jesu to  
haue hym crucifyed / and of his xpolycyon and  
flagellacyon. Capitulum. xvi.

**L**orde Jesu Chyyst sone of the euer lyuynge god  
I laude & glozifye the for all the iniuries thou  
suffred whan thyne enemys brought the in to the pre-  
tozy befoze Pylate / and they wolde not entre in / but Py-  
late went out to them & sayd. What accusacyon byynge  
you agaynst this man. And all they cryed / yf he were  
not a malefactour / We wolde not byynge hym to the.  
Than Pylate wente agayne in to y pretozy & called the  
to hym & sayd. Thou art the kyng of iewes. And thou  
answered agayn / thou hast sayd so. Than Pylate sayd  
to the / thy people & bysshops hath brought the to me /  
what hast thou done. Thou answered / my kyngdom is  
not of this world / yf my kyngdom were of this world  
my mynystrs truly wolde make defence that I sholde  
not be yolden to the iewes. Pylate sayd / therfore than  
thou art a kyng. And thou answered mekely / thou sayst

that I am a kynge/thereto truly I am bozne/ & for that  
 I came in to the worlde that I myght bere wytnes of  
 trowth/ & euery man that is of trowth hereth my worde  
 And Pylate went out agayne to the iewes and sayd. I  
 fynde no cause of deth in this man/therfore I wyll cha-  
 styse hym & let hym go. There is a consuetude amonge  
 you that I shall delyuer you a prysoner at Ester. Wyll  
 ye that I delyuer to you the kynge of iewes. They an-  
 swered nay not hym but Baraban. Than Pylate toke  
 the and made the personally to put of thy clothes/ and  
 thou stode naked and bare suffrynge the erubescency of  
 nakednes in the ptesence of thy mother as thou were  
 bozne of her body/ and befoze thyne irrysors & enemyes  
 all thy frendes slepyng from the. And personally thou  
 put thy handes aboute the pyller/ and thyne enemyes  
 bounde the fast/ and the curled tyrantes layde vpon thy  
 fayre body tender and cleue from euery spotte of synne/  
 some with whyppes/ and some with roddes/ and thy  
 skynne was so tender & fayre/ so that with þe lest stroke  
 that they coude laye on thy body the purple blode appe-  
 red flesshely in syght vpon the fayre beautefull skynne/  
 and at the fyrst stroke thy sorowfull mother (that stode  
 by the) fell to the grounde as deed/ and takynge spiryte  
 agayne she behelde all thy body beten & scourged that þe  
 streames of blode ran downe on euery syde/ þe bare bones  
 apperynge of thy sydes. And this was moost bytter of  
 all/ whan they drewe the knotty scourges they rent a-  
 waye þe fleshe withall. And than good Iesu thou stode  
 all tremblyng & quakyng for angurthe & payne all  
 bloody and tozue/ so that fro the sole of the fore to the top  
 of the heed in the was no hole place where thou myght  
 suffre any more betyng. Than one moued in spiryte I bidē

Al. reus:  
 lat. ca. 7.  
 &

Al. y. reus  
 lat. beats  
 Bysigite.  
 ca. 7. &

asked Whether they Wolde see the not iudged to deeth.  
And than Whan thou Were losed from the pyller / thy  
blessed mother behelde the place Where as thou stode / &  
**T**hise she sawe it replete With thy blode / & she solowynge the  
knewe where thou had gone by the tokens and stappes  
of blode / for the grounde Where thou had gone appered  
infused With thy blode. And all this swete Jesu thou  
suffred / takynge on the all the Wrathe Whiche We de-  
serued for our synnes. O good Jesu for the bytternes of  
thy scourgyng / With the Whiche the tender membyres  
of thy body Were tozne. And for the greates sorowe that  
entred thzough thy body Whan thou Were taken from  
the pyller and clothed agayne in thyne owne clothes / &  
for thy dzedes / anguyllhes / effusyons of blode / and for  
all the pyntes of Woundes Whiche thou toke in thy  
bytter scourgyng / and for the hony swete memozy of  
thy blessed passyon I beseeche the to gyue me grace per-  
seuerauntly to bere it in the cogitacions of my herte / &  
that thou Wylte ouerspyngge y interpoure partes of my  
herte With thy precyous blode / to the laude and glory  
of thy name. Amen. Vater noster. Ave maria.

**O**f the expolyacyon / illusyon / crowncyon / and  
persecucyons of the heed of Jesu. Ca. xviij.

**T**hankynge I yelde to the lord Jesu Chryst  
that the thyzde houre of the daye Were spoyled  
of thy clothes by the mynystrs of Pylate / & befoze all  
the company of thyne enemyes they clothed the kynge  
of glory With an olde purpze cloth / that fro the begyn-  
nyng Were circūdate With glory and honour / and set-  
tyng the vpon a stole they put a buystous garlande of

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tharpe thornes on thy heed/Whiche With they? staues  
they had waythed/smytynge and pressynge it downe  
as cruelly as they myght Without ony mercy / so that  
the blode stremed downe pyteously fro thy dyuyn heed  
ouer thy face & necke / that ther With thyne eyen Were  
blynded / thyne eers / nose and thy mouth repleted With  
thy blode / & all disfigured / & they gaue the a rede in thy  
ryght hande for a regall septr / Whiche arte kynge of  
kynoges / & lord of lordes / and knelynge before the / they  
illuded the / sayenge. All hayle kyng of iewes / and they  
smote the With great strokes that art lozde of vertue / to  
Whome sonne / mone / and euery celestyall ordze doth ser  
uyce / & they spette in thyne amiable face / of Whose pul  
critude and beaute the sonne & the mone meruayleth / &  
they toke the rede from thy hande whiche Was great &  
harde / & smote the ther with on y heed. O good Iesu for  
this thorny crowne Whiche w many pūctures wouided  
thy blessed heed / and for thy myserable bysage Whiche  
Was dysfigured reed & wayfull by smytynges & we  
pēges / blacke & blewe w plagēs / suffused With blode / &  
fyled by spettynge / graunte my soule so amyable a face  
that thy clere eyen may delyte to se her. Water nē. Aue.

Of the Wrongfull condempnacyon of Iesu to  
the deth of the crosse.

Caplm. xviij.

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A Thankynges I yelde to the lord Iesu Chryst for  
the holy and deuoute steppes that thou wente /  
goynge fro the pꝛetory / berynge the crowne of thornes  
and the purple bestement / Whan Pylate presented the  
to thyne enemyes / sayenge. Beholde man / as though  
he said / yf this man hath offended the lawe / spare hym

D ij



now for as moche as ye se hym delecte / myserable and  
rewfull to beholde. And they behelde the with terryble  
eyen and cryed. Crucyfye hym / crucyfye hym. And Py  
late sayd / I fynde no cause in hym / therfore take ye hy  
and crucyfye hym. Than they cryed / We haue a lawe  
and after the lawe he must dye / for he nameth hymselfe  
the sone of god. Than Pylate entred in to the pzetozy  
and called the to hym / and sayd. From Whens art thou.  
And thou saypence that pzedest fro the mouth of the  
hygh god answered no worde / for thou were so meke in  
all thy iniuries / that the iudge of iniquite meruaylled  
therof. And whan he sayd to þ that he had power to cru  
cyfye the & also to delyuer the. Thou answered mekely /  
thou sholde not haue power in me / but yf it were gyuen  
the from aboue. Than Pylate wente out & sayd to the  
iewes / beholde your kynge. They denyed & forsoke the  
to be theyr kynge / sayenge. We haue no kynge but Ces  
sar. Truly Iesu I knowlege the this day to be my god  
and my lord / & playnly I ioye in the / that we haue the  
to be our aduocate & bysshop that knowest well how to  
haue compassyon of our infirmytees / & I praye þ that  
thou wylt knowlege me this daye before the face of thy  
father / & saye this to my soule. I am thynne onely helth.  
O myne onely solace / the people cryed horrybly agayne  
on the to þ iudge / sayenge. yf thou let him passe so / thou  
art not Cessars frende. Than Pylate knowyng that for  
enuy they had brought the to hym / but yet wylling to  
satisfye the people / he wasshed his handes / and sayd.  
I am innocēt from the blode of this man / ye may it se.  
And all the people cryed & sayd. The vengeaunce of his  
blode must fall on vs & on our children. Than he delyue  
red to them Baraban / & iudged the innocent sone of god



to deeth. O good Iesu for this terryble sentence of thy Oratio  
dampnacyn/and for the great humilite/pacpence and  
softnes whiche thou shewed by in all thy tribulacions  
and anguysshes whiche thou suffred goynge in & out  
fro iudge to iudge/make me humble and peasyble in al  
my Werkes. Amen. Pater noster. Ave maria.

Of the berryng of the crosse to Caluary/ & of the  
crucifyenge of Iesu. Capitulum. xix.



**T**hankynges I yelde to þ lord  
Iesu Chyyst þ the syxte houre  
of the day puttest of the purple vestes  
ment/ Where than þ cursed tyrantes  
sperly plucked it of from thy tender  
body soze wounded whan it was ele-  
uen fast with dyre blode to thy body/  
Wherwith they dreyne the skynne &  
the fleshe/ With the whiche thy bo-  
dy was all to rent/ rased & torne/ and  
cremed agayn freshely With blode. And than they clos-  
thed the cyssones in thyne owne vesture full ignomyn-  
ously/ & thou were ledde by wyne two theues berryng  
thyne owne crosse great & heuy on thy sholders through  
the cite toward Caluary w great wondryng of people/  
some lamentynge & waylynge for the/ some illudynge &  
scornynge the/ & some smytynge the With soze strokes/  
sayenge. So forth these/ go forth traytour/ go forth false  
deceyuer & begyler of people. And all be it thy sorowfull  
mothe for multytude of people coude not se who smote  
the/ yet she myght here clerely the lowne of the vyolent  
percuyngs & strokes that they layde on the/ and than  
thou were so faynt of body and so feble by meanes of so

Al. pmo  
reuslat.  
ca. x. H

The fru. of re.

D iij

great passyons & effusyons of blode that thou fell down  
to the groude With the heuy crosse on thy backe / & than  
they compelled an other man to bere thy crosse to Calua  
ry / and this they dyd for no compassyon of the / but for  
fere lest thou sholde haue dyed without great turmen  
tes. And the good woman Veronycia brought to the a  
fayze sudary which thou set to thy visage / wherin thou  
pynnted a pyncrous pecture & a dolorous memoypall of  
thy passyon to be depely pynnted in the hertes of thy lo  
uynge pooze seruautes in this worlde. And as y wente  
in these paynfull tribulacyons / thou turned thyselfe to  
the women that folowed lamentynge the / With swete  
wordes cōfortyng them / & desyred that they sholde not  
wepe on the / but on themselves & on theyr chyldren. And  
whan y came to the place of paynes / all y instrumentes  
for thy crucyfyenge were ordeyned there redy / whiche  
thy mother behelde With moost sorowfull herte / & per  
sonally there y put of thy clothes / y wyched mynystres  
sayenge amonge themselves. These bestures be ours / he  
may no more haue them for y he is cōdemnyed to deth.  
And thou Jesu standynge there naked & bare as thou  
were bozne / one rennyng brought to the a couerynge /  
wherof inwardly thou loyed / and fastenynge it aboute  
thy myddes mekely y layest downe on the crosse / spre  
dyng out thyne armes and layenge forth thy legges in  
length / thou offred there thy pyncrous wounded body on  
the harde crosse in sacrifice to god thy father as a moost  
meke lambe for our synnes / & y cursed tyrantes cruelly  
nayed fyrst thy ryght hande where the hole was per  
ced for the nayle to entre / & than With a rope fastned to  
thy handwrest violently halynge & drawynge they nayed  
thy lefte hande on the syde of the crosse where as the

Lib. x. re.  
uel. ca. x.

II

Ibidē

hole was ordeyned for þ same / & in lyke maner halynge /  
drawynge & straynyng they crucifyed fyrst thy ryght  
fote / and vpon the same thy lefte fote with two nayles /  
wherby the senewes & barnes of thy body were broken  
and by suche cruell extencyon & halynge the ioyntes of  
thy body were dissolued & losed / that all þ bones myght  
be nombred / & all the woundes of thy body / & all the do-  
lours of them therby were renewed / and the horryble  
payne of thy woundes entred thzough all thy bowelles /  
and the sharpnes of the nayles perced þ secretes of the  
marow of thy bones & synewes / byngynge out to vs  
the precyous tresours of thy blode. O good Iesu for all  
these dolours that þ suffered goinge to thy deith / & in thy  
crucifyenge whan þ were strayned so on þ crosse that þ  
coude not meue hande / fote / ne none other mēbre of thy  
body but onely thy tung / wherwith thou myght praye  
for thyne enemyes / & for all þ dolours þ wente thzough  
all þ interyour partes of thy body whan thy crosse was  
reyled & let fall in to the morters with suche vyolence þ  
all thy soze bones cracked / & for the greute charite that  
made the ascende on the crosse I praye the that thy cha-  
rite may bzenure & consume all my synnes so fully in my  
soule / that she may be made a moost pure myrrour in þ  
syght of thy godhede. Amen. Vater noster. Ave ma.

*Ibidem*  
6

*Oratio*

Of the blasphemies of the iewes / & of the prayer  
of Iesu on the crosse for his enemyes. Ca. xx.

**T**hankynges I yelde to the lord Iesu Chryst for  
that þ hangynge on þ crosse suffered many great  
derisyon & insultacions of thy cruell enemyes / for why  
some of them sayd that þ were a thefe / & some that thou  
were a greute lyer / & some affirmed & sayd þ none was

*Et dmo  
reuleat.  
ca. x. 6*

Woorthyer deth than thou were / & some sayd that thou  
 coude helpe other men / but þ coude not helpe thy selfe / &  
 some blasphemynge sayd / yf thou be Chyyst kynge of  
 Isracil / come downe of þ crosse that we may byleue on  
 the / & many other blasphemies they sayd of the. And not  
 withstandyng all this þ had moze compassyon of them  
 thy cruell enemyes than thou had of thy self / lustyng  
 so great turmentes / so that of thy haboundaunt charite  
 thou prayed for them / sayenge. Father forgyue them /  
 for they knowe not what they do. O cruelte of people of  
 this world that wyll shewe no mercy for small offences  
 done agaynst them / but wyll be auenged wout pyte / no  
 thyng regarding þ great charite of Chyyst / gyuynge  
 us example of excellent cōpassyon / but suche vengeable  
 people sholde remembze this wypte That they whiche  
 wyll shewe no mercy / no mercy shal haue. Jesu I praye  
 the for thy passyon and for thy charite that thou shewed  
 prayenge for thyne enemyes / gyue me grace to loue my  
 frendes in the / & myne enemyes for the / & gladly to for-  
 gyue them that offendeth me / that thou merciful lord  
 wylte forgyue all myne offences / wherwith I haue  
 prouoked the ofte to wyath. Vater noster. Ave maria.

Oratio

Of the mercy of our lord Jesu shewed to the these  
 hangynge at his ryght syde. Caplin. xxi.

Thankynges I yelde to the benygne Jesu for the  
 great mercy thou shewed to the these that henge  
 belyde the at thy ryght syde whan of hertely cōtricyon  
 and stedfast sayth he sayd to þ / haue mynde of me lord  
 whan þ comest to thy kyngdome / & thou lord of mercy  
 not onely graūted hym forgyuenes of synnes but also þ  
 blysse of paradyse / sayenge to hym. Truly I saye to the

this day thou shalt be with me in paradysse. Mercyfull Oratio  
Jesu I praye þ to graunte me so bytter cōtricion for my  
synnes befoze I dye/ wherby I may obteyn of them full  
remyssyon/ & also þ blysse of paradysse with þ worshyp-  
full thete that henge at thy ryght syde. Vater n̄. Ave.

**O**f the wordes of Jesu/ cōmendynge his mother  
to saynt Iohan. Capitulum. xxij.

**I** Laude and glozifye the lord Jesu Chryst for the  
ineffable dolour whiche thou had hangynge on  
the crosse/ beholdynge thy sorowfull mother standynge  
besyde the/ turmētēd in soule with inestymable dolours  
and anguysshes for motherly compassyon that she had  
of the/ whan she behelde the her onely sonc so pyteously  
extent on the crosse without offence/ wounded wthou-  
sande woundes/ & fleshe taken of her birgynall fleshe  
all to rent & tozne. And for the cruell deth whiche thou  
suffred of þ people/ of whose progeny thou were bozne/  
hauynge no cōsolacyon of frende/ for all were fledde fro  
the/ therfore thou loked to the grounde where thy dolo-  
rous mother stode yf happely she myght helpe the/ but  
thou had no helpe of her/ for she was saynt and sorow-  
full. And whan thou behelde her and other that loued Al. pmo  
reuelat.  
ca. x. R  
the standynge by her soze wepyng and waylynge/  
whiche leuer wolde haue suffred that payne that thou  
suffred in themselfe with thyne helpe/ or to bycn in hell Ibidē  
for euermoze than to se the so crucyate and turmentēd.  
And the sorowe that thou toke for thy mother & frendes  
waylynge for the/ exceeded all the bytternesse of trybu-  
lacyons that thou suffred in thy body or in thy herte. Ibidē  
for full tenderly thou loued them. And thou cōmended

thy mother to thy discypyle saynt Iohan / sayenge to her  
**Oratio** Woman beholde thy sone. Iesu I beseeche the that in  
the dreadfull houre of my deth thou wylte comende me  
to the proteccyon of thy blessed mother / that she may  
defende me fro the malycie and power of seendes / that  
by theyr wycked sorlyte they byynge me not in to despe  
racyon / elacyon / ne from my sayth / but defended by  
her / thy passyon helpynge I may obteyn the ioye eter  
nall. Amen. Vater noster. Ave maria.

**O**f the thurste of Iesu on the crosse / and of his  
bytter drynke. Capitulum. xxiij.

**I** Laude and gloryfye the lorde Iesu Chryst for the  
thurste thou suffred on the crosse by reason of oste  
and greate effusyngs of blode and turmentes / but moze  
ardently thou thursted our helth & saluacyon / sayenge  
thus. Sitio. I thurste. And thou the fonte of the wa  
ter of lyfe tasted soure cysell medled with bytter gall /  
by a sponge therewith fultylled and put to thy mouth /  
and that thou wolde suffre and taste for mannes tres  
pace / tastynge the fruyte forboden hym by god. For  
**Oratio** this thurste & bytter drynke Iesu I praye the quenche  
in me the thurste of carnall concupyscence / and the hete  
of wo:ldly delectacyon / and kende my desyre so to ver  
tue and to euery good werke / that after this lyfe I  
may be made dronke in heuen with the plentifulnesse  
of thy hous / and with the swete wyne of the byspon of  
thy godhede. Amen. Vater noster. Ave maria.

**O**f the great clamour of Iesu on the crosse. My god  
my god / why hast thou forsake me. Caplm. xxiiij.



**I** Acide & honour I yelde to the lord Iesu Chryst  
 that so myserably hengest on the crosse bytweene  
 two theues all wounded and pyteously rent. And for as  
 moche as thou wert best & stronge of complexyon/ther Al. reue-  
lat. ca. x.  
 fore lyfe stryued With death in thy wounded body/for som  
 Whyles the dolours of thy membrs & synewes of thy  
 body wounded ascended to thy herte/whiche was moost  
 freshe & vncorrupte/whiche vexed the with incredyble  
 dolour & passyon. And som whyles the dolour descended Ibidē  
 from the herte vnto the membrs lacerate & tozned/ & so  
 death was prolonged in the Iesu With great bytternes  
 and hangynge on the crosse in suche horryble turmētes  
 thou cryed to thy father With a greate voyce/sayenge.  
 My god/my god/why hast thou forsake me/as though  
 thou sayd/ O father haue mynde why I forsakest me in  
 these bytter anguyshes/therfore it is I I shold make sa-  
 tisfaccyon to the for the synne of man/ & that I myght  
 eurne away thy wrath fro them/ & so reconcyled by me  
 they may fynde grace before thy face. O my father and  
 lord I haue fulfilled it w bytter passyon & cruell death/  
 I haue made satisfaccyon to thy fatherly charite/With  
 the brenynge desyre of brotherly charite/ & whose maker  
 I was fro the begynnynge/ I am made now theyr re-  
 deēptour & sauour/ & the kyngdome of heuen Whiche I  
 posseded fro I begynnynge by rightful herpytage of a sone  
 now I am become mā in this late tyme/ & all bespronge  
 With myne owne blode/ I man whose brother I am be-  
 come may possede the same kyngdome for euermore in  
 herpytage by brotherly ryght. O swete Iesu hertely I Oratio  
 praye the for all the woundes of thy precyous body/ & for  
 the seruent anguysh whiche thou suffred on the crosse  
 to be there as a man forsaken of god/for that god sholde



not forsake vs eternally / and for the bytter wepynges  
whiche þe wepte on the crosse for vs w<sup>th</sup> dolefull cryenge  
for huge bytternes of sorowes and ardent desyre of cha-  
rite / forsake me not meke Iesu at my last ende / but re-  
ceyue me to thy mercy and saue my soule that thou hast  
bought so dere. Amen. *Pater noster. Ave maria.*

**O**f the wordes of Iesu on the crosse / Consum-  
matum est. *Capitulum. xxv.*

**O**rdre Iesu Chryst that arte moost purest my-  
strour of the holy Trinite / whom I beholde now  
with the inward euen of my mynde / with all myne in-  
warde bowelles I laude & glozifye the / that about the  
houre of thy deth saydest these wordes Consummatum  
est / as though thou sayd. Euery thyng þe hath be sayd  
of me by þe mouthes of holy prophetes / or tygured of me  
in the lawe fro the tyme of my conception vnto þe houre  
of my deth now is fulfilled in me. *Oratio* *Lozde Iesu Chryst*  
I praye the for the vertue of these holy wordes graunte  
me grace to fulfill obedyently all thy wyll in obserua-  
cyon of thy holy preceptes / & to orde my lyfe after thy  
holy counseyles / wherby thy passyon helpyng I may  
obteyne eternall felicity. Amen. *Pater noster. Ave ma.*

**O**f the expiracyon of Iesu / & of the myracles be-  
fallynge in the tyme of his deth. *Capitulum. xxvj.*

**R**edemptour of mankynde Iesu Chryst I laude  
and honour the / that whan þe tyme of deth was  
come thy blessed euen appered al deedly / the chere of thy  
byl sage was all waylynge and lamentable / thy mouth

opened / thy teeth apperynge Whyte / thy tynge all blo-  
 dy / thy hely cleued to thy backe all consumed from moys-  
 nes as though thou had no bowelles / all thy body pale  
 & wan by reason of flowynge out of blode / thy handes  
 and fete greatly swollen by straynyng & naylyng to þ  
 crosse / thy heere and berde red With blode and clotted.  
 And than for the great anguyſhe of deth of the partye  
 of thy manhode thou cryed to thy father sayenge. O fa-  
 ther in to thy handes I betake my ſpiryte. Than þ vire-  
 gyn thy mother heryng theſe wordes as moost ſorrow-  
 full mother / all the membes of her body trembled and  
 quoke / & euer after Whyles ſhe lyued as ofte as ſhe re-  
 membred theſe wordes / it ſounded in her eeres as pre-  
 ſent & freſhe to her heryng. And than good Jeſu whan  
 deth came / wherby thy herte for byolence of dolours  
 ſholde bryke in ſonder all thy body trembled / and a lytel  
 lyſtynge vp thy heed thou enclyned it on thy ſholder /  
 thy handes Withdrew themſelfe a lytel from the place  
 of perſonacyon / & than thy fete ſuſteyned moche of the  
 weyght of thy body / thy fyngers and armes ſomwhat  
 extended themſelfe & ſtrongly ſtrayned themſelfe vp  
 warde to the tree / & With ſuche bytter dolours thy herte  
 bryke in ſonder / and thy holy ſoule departed from thy  
 blessed body and With the godhede went downe to hell /  
 and brykynge vp the gates of deth toke out all the holy  
 ſoules Whiche thou had thus redeemed / ſettyng them  
 in the felicitye of paradylle. And in the daye of thyne As-  
 cencion thou preſented them (Whome thou had bought  
 With thy precyous dethe) to thy holy father of heuen.  
 And thou good Jeſu henge on þ crosse naked & ſo pooze  
 and nedye that thou had not wheron to relyne thy herte  
 but at the laſt thou relyned it on thy ſholder for ſoure

Li. pmo  
 reuelat.  
 bte Wyt-  
 tere.  
 ca. x. G

Ibidē

Ibidē  
I

The fru. of re.

Ⓒ

causes. One was that thou might geue a kyffe to thyne  
 espoule holy churche / & to shewe her that all þy wrath of  
 thy father was mytygate & peasysyd by þy. The secōde  
 was to aske a reclinatory in þy herte of man. The thyrde  
 thou reclinest thy hred on thy sholder as saynge what  
 sholde I haue done more for þy than I haue done. shewe  
 me / for I am redy yet to do it for the & to helpe the. The  
 fourth / as though þy sayd / trust verily in me / for that þy  
 can not do I may to it for the. And in thy deth good Ie-  
 su creatures hauynge no reason wayle for the / for why  
 stones brake / monumentes opened / & many bodyes of  
 holy men þy were deyd dyd ryse. The bayle of þy temple  
 dyd bycke fro þy hyghest parte vnto the ground. And the  
 sonne as sorowynge for the wōrewe his lyght that all þy  
 woꝛlde was derke. O ingratitude of reasonable man þy  
 can not sorowe for thy passyon / for whome þy suffred it to

**O ratio**

paynfully. For this dolorous passyon & deth Iesu I bes-  
 seche the to be mercyfull to me in the dreadfull houre of  
 my deth / & graunte me ryght mynde & speche to the last  
 ende of my lyf / & that I may haue more mynde of the &  
 of thy passyon than of þy dolours & paynes that than I  
 shall suffre / & comendyng my soule to thy blessed hādes  
 thou wilt receyue her / whome þy hast bought to þy glory  
 that hath none ende. Amen. Vater noster. Ave maria.

**O**f that the body of Chryst henge deyd thre houres  
 on the crosse / & of the openyng of his syde with a spere /  
 and of certayne beplytees therof. Caplm. xxviii.

**T**hankynges I yelde to the lord Iesu Chryst for  
 that it pleased the to hange thre houres myn-  
 bly deyd on the crosse / lyke wyse as þy henge thre houres

a lyue in horryble turmētēs on the crosse / & that it plea-  
 sed the to suffre thy holy syde to be opened With a spere  
 that blode & water plenteously ran out. And than Were  
 the gates of heuen opened to vs / Whiche fro the tyme  
 that Adam had synned to that houre Were contynually  
 sparde agaynst vs. And as our fyrst mother Cue Was  
 formed of the syde of Adam slepyng in paradys / so our  
 chaste mother holy chirche good Jesu of thy syde / Whi-  
 che arte the seconde Adam hangynge deed on the crosse  
 Was formed / & al the sacramentes of the same our sayd  
 good mother of thy foresayd precyous Wounde toke all  
 theyr strength & vertue. And Where as by the trasgres-  
 syon of our fyrst parentes Adam & Cue all We Were the  
 chyldren of perdyon. So by the swete Jesu & seconde  
 Adam by thy passyon & the sacrament of baptysme We  
 be made the chyldren of adopyon. And by the merytes  
 of the same passyon With helpe of the sacramentes of  
 holy chirche thy chaste espouse our good mother / We  
 trust stedfastly to be the chyldren of saluacyon. O swete **Oratio**  
 Jesu / hertely I praye the that the merytes of thy pre-  
 cyous Wounde / With the helpe  
 of the sayd blessed sacrament  
 may open the gates of heuen  
 to me / that after this mortall  
 lyfe I may haue free entrynge  
 there to dwell With the for ever  
 more. **Ame. Vater noster. Ave**  
**maria.**



**O**f the takynge downe of the  
 body of Chryst fro the crosse / &  
 of his sepulture. **Ca. xxviii.**

Al. pmo  
reuelat.  
ca. x. H

Ibidē

**T**hankynges I yelde to the lordē Iesu Chryſt  
for that thou were taken downe of the crosse by  
the hely labour of thy frendes Ioseph & Symchodeme &  
thy sorowfull mother receyued þ on her lappe with full  
bytter wepynges / where þ laye as a man all to drawen  
and tozne in euery membre so piteously dysfigured that  
thou were more lyke a lepre than a clene man / and thy  
deed eyen were all bloody / thy mouth colde as yse / thyne  
armes were so styffe / colde / and spredde abroad as thou  
henge on the crosse / that thy mother and frendes also  
sayd had greate belynes to bryngge them downe to thy  
hely / and thy wofull mother wyped & dyed thy bloody  
woundes with a cloth / and closed thy mouth and eyen  
whiche were open by deth / and this done thy wounded  
deifyed body was lapped in a clene sudary / and dressed  
with odoramentes / and layde and buryed in the lowe  
place of the herte of the erth. Vater noster. Ave maria.



**O**f the glorýous resurrec-  
cyon of Iesu / and of his appa-  
rycyons. Caplm. xxix.

**T**hankynges I yelde to  
the lordē Iesu Chryſt  
that the thyrde daye dyd rýse  
from dethes glorýfied in body  
and soule with thy godhede /  
apperyngge to thy blessed mo-  
ther / as we mekely may yma-  
gyn / and also to Mary magde-  
leyn. And thou mette with the women comyngge from  
the monumēt / sayenge to them. All hayle ye. And they

came to the layenge handes on thy sete / & also the same  
 daye of thy resurreccyon thou appered to two discyples  
 goynge to Emaus / and they knewe the in brykynge of  
 bred. And agayne thou entred to thy discyples & gates  
 heynges shet & sayd. Peace be to you / I am drede ye not.  
 And befoze them thou dyd ete parte of a roasted fyssh / &  
 of a hony combe. And at þe see Tiberiadis thou shewed  
 thy selfe to thy discyples / & breed & fyssh whiche thou  
 had taken of them / thou delyuered to them / & full frend-  
 ly thou comoned with them / and specyally with Peter  
 that had denyed the. And after. viij. dayes agayn thou  
 appered to thy discyples and gauest them thy peace / &  
 thou confortyd Thomas harde of hyleue / by shewynge  
 of thy woundes to hym. Pater noster. Aue maria.



Of þe meruaylous ascencion  
 of our lord Iesu. Ca. xxx.

**T**hankynges I yelde to  
 the lord Iesu Chryste  
 for all that euer thou dyd fro þe  
 daye of thy glozvous resurrec-  
 cyon vnto the daye of thy mer-  
 uaylous ascencion / for fro that  
 day oftentymes thou appered  
 to thy discyples / & to other thy  
 faythfull frendes / frendly con-

fortyng them of the sorowe and heuynesse whiche they  
 toke for the in thy passyon / & confermyng them in thy  
 fayth / hope and charite. And last of all thou ascended on  
 the mount of Olpette / and lyfeyng by thy hande thou  
 gaue them thy diuine benediccyon / & in the syght of all



that were there thou were lyfte vp in to heuen / Where  
 thou shewed all thy woundes & byctory to the syght of  
 thy father / & sytting at his ryght syde coomnipotent &  
 coeterne thou were crowned with glozy and honoure.  
**Oratio** Lorde Jesu Chyzst for þy glozy of thyne ascencion gve  
 me grace to folowe the by gres of vertue from daye to  
 daye / that after this lyfe as a membe of thy mystycall  
 body I may be knytte to the ye heed of the same body  
 in heuen blysse for euermore. Amen. Vater n. Ave ma.

**O**f the myssyon of the holy ghost on the blessed  
 daye of Penthecoste. Capitulum. xxxj.



**T**hankynges I yelde to the  
 lorde Jesu Chyzst that af-  
 ter .x. dayes of thyne ascencion sen-  
 dest downe þy holy ghost after thy  
 promesse to thy discyples / in lykes-  
 nes of tungen of fyre brennyng /  
 wherby they were so illumined w  
 grace that with theyr mouthes  
 in the tungen of all nacyns they  
 preched the lawe of thy brennyng  
 charite / wherof all þy people mer-  
 uayled. And confermyng the wordes of theyr doctryne  
 by open myracles they couerted innumerable people to  
 thy fapth / so that Peter in one daye couerted thre thous-  
**Oratio** sande from theyr errour. Benygne Jesu I praye the to  
 sende me grace of the holy ghost / & his swete cololacyon  
 in all my werkes w the blessed gyftes of hym / wherby  
 I may lede here an acceptable lyfe vnto thy pleasure /  
 that I may therby obteyne the ioye & glozy that neuer



shall haue ende. Ame. Vater nŕ. Sue ma. Credo in deũ.

De deum laudamus. &c.

**O**All ye seruañtes of god vnto whose handes this deuoute lytell treatyse shall come / yf ye fynde swetnes or deuocyon in Iesu Chyſt therby / laude ye god therfore / and of your charite praye for the Anker of London Wall Wretched Symon / that to the honour of Iesu Chyſt and of the virgyn his mother Mary hath compyled this mater in englyſhe for your ghoſtly conſorte that vnderſtande no latyn.

Deo gratias.

**T**here endeth the treatyse called the fruyte of redempcyon / whiche deuoute treatyse J Rycharde vnworthy byſhop of London haue ſtudyouſly radde & ouerſeen / and the ſame approue as moche as in me is to be radde of the true ſeruañtes of ſweete Ieſu / to theyr great conſolacion and ghoſtly conſorte / and to the merytes of the deuoute father compounder of the ſame.

**I**mprynted by Wynkyn de Worde / the yere of our lozde god. M. CCCC. and. xxx. And fyniſhed the. xxi. daye of Maye.

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